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The tragic end of his life is not rude or vulgar. He died for Jehovah and Jehovah's people. His last act was the triumph of Israel over Philistia, and the restoration of pure religion in his own nation. When Samson brought overwhelming ruin upon the pride and flower of all Philistia by the destruction of the temple of Dagon, every Hebrew heart was fired with zeal and enthusiasm for their national religion and worshipped Jehovah.

It is in the large historic relations that such men as Samson are to be viewed. We may pass over their weaknesses and sin (and to do this by no means indicates an indifference toward or a justification of them) in order to estimate their real position and influence in their time. What was Samson's essential character? What did he accomplish for his people, for the world, for God? His relation to the history of Israel in this period of Philistine bondage, despair and religious lapse, was vital and restoring. To give freedom to his people, and to bring them once more to confidence in and the true worship of Jehovah, was the mission of Samson, and he performed it. Hence his name rightly found a place in the New Testament roll of God's faithful heroes.

Where was Paradise Situated?* Two of the many attempts to answer this question are especially worthy of consideration: that of Frederick Delitzsch, who decides for Northern Babylonia, laboring with great acuteness to prove the identity of the Pishon with the Pallakopa; Canal, and of the Gihon with the Arakhtu or Shat en-Nil, the former on the Arabian, the latter on the eastern or Babylonian side of the Euphrates; and that of Edward Glaser, the famous Arabian traveler, who endeavors to prove Southern Babylonia to be the only possible and imaginable site of Paradise according to the Hebrew conception of the matter, and the proof he offers is quite new. Both scholars accept the Bible statement (Gen. 2: 11-14) that the Pishon and Gihon flow around the lands of Khavila and Kush. The answer to our question as to the situation of Paradise turns upon the location of these two lands. Glaser shows that Khavila does not designate, in a general way, the Arabian wilderness bordering on Babylonia, but in every passage means one and the same district, namely, the mountain clump of Yemâma, with its extensions north-west and south-west, therefore Central and Northern Arabia bordering on it. See Gen. 2: 12; 10: 29; 10: 7; 25: 8; 1 Sam. 15: 7. He also adduces proof of a great river-valley of Yemâma, whose name in Hebrew would read Pêshôn, which must be identified with the Biblical land Pishon. As regards the land of Kush, it does not mean Ethiopia, a former misconception. Nor does it refer to the whole of Babylonia as Delitzsch thought. Rather is it to be understood as Elam, and the Gihon is the Kherkhah, rising in the Cossaeu mountains, flowing past Susa, and now emptying into the Tigris below its union with the Euphrates, but anciently perhaps finding an outlet in the Persian Gulf; or perhaps, as Glaser thinks, it is the Wady Rumma, a river-valley in Arabia which emptied into the Euphrates. It seems therefore quite certain that the locality accepted by the old Hebrews as the site of Paradise was in Southern Babylonia, where the four streams, Euphrates, Tigris, Wady ad-Dawâsir (the river valley of Yemâma), and the Wady Rumma (or else the Kherkhah) find their outlet. To this the old Babylonian mythology supplies the best evidence.

However, the discussion is not yet closed. Many facts and inferences enter into the consideration, possibly more of the latter than of the former. It is reasonable to expect that still further research and scientific knowledge may furnish ground for a more confident decision.

* By Prof. Fritz Hommel, in *Sunday School Times*, Dec. 5, 1891.